

SUKTA XIII. (XXVII.)

The deity as before, but in the sixth stanza INDRA is associated with AGNI ; the *Riskis* are three *Bdjdr*, TRYARUJTA the son of TRiVRisnyA, TRASADASTT the son of PURUKUTSA, and ASWAMEDHA the son of BHARATA; ¹ or ATRI alone may he the *Riski* :² the metre of the three first stanzas is *Triskrubk*, of the last three *Anushtubh*.

1. Acorc, who art the protector of the good, most wise, powerful, and opulent; TRYARITNA the son of TRIVRISHNA has become renowned, VAiswiNARA, in that he has bestowed upon me a pair of cattle with a waggon, and with- ten thousands of treasure.
2. AGNI, VAiswlttARA, who art deservedly praised and exalted (by us), bestow happiness upon TRYARUNA, who gives me hundreds (of *Swoarnai*)* twenty cattle, and a pair of burden-bearing horses.
3. As TRYARUNA, pleased by Dhe eulogies of me who have many children, presses with earnest (mind,

¹ Of these princes we have yet met only with the second, vol. i. p. 292 : in the *Vishnu Purana* a *Trayydruna* occurs, (p. 871), but he is the son of *Tridhanwan*, and the seventh in descent from *Trasadasyu*, with whom, therefore, he could not be contemporary 5 so that either the *Veda* or the *Purana* is wrong: the latter enumerates a *Trayyaruna* among the *Vydsas*, p. 273: no other authority gives *Bharata* a son named *Ax-wamedha*.

² For in fact the *Rjdjs* are rather the *Devatd**, they do not commemorate their own donations ; it is *Atri*, or some member of his family, who speaks.

⁸ The text has *ovty-tatdni*, the hundreds : the scholiast adds *suvarndndm* of *tuvatyas*: it is not impossible, however, that pieces of money are intended; for if we may trust Arrian, the Hindus had coined money before Alexander: the people of Sambas, Raja of Sindomana, present him with

told money,